A SHORT SVMME OF CHRISTIANITY.

Deliuered by way of *Catechisme.*

By that Reuerend and famous Diuine, *William Whitaker*, Dr. in Diuinity.

Vna salus cunctis vnam sperare fatentur,
Vnius Christi quam docet Vna fides.

Imprinted at London for *Iohn Emry*, and are to be sold at his shop in *Pauls Church-yard*, at the signe of the Flower-de-luce. 163[illegible]

Tanner 471. 107

The Publisher

To the vnpreiudicate Reader.

COurteous Reader, I here present you the prime *Lineaments* of Christian Doctrine, pensil'd with exact Symmetry, according to the Analogy of Faith, by One, that was *Scriba doctus in regno Cœlorum*, a famous Scribe in the Church of God; and (as diuine *Elihu* speakes) *One among a thousand.* And albeit there are many pious Tractates (of this sort) already extant; yet let not any *Serene* * or *Impression* dis-prize This, proceeding from such a Θεοφόρος, so precious a man, as the *CHVRCH* (the blessed Spouse of Christ) carries on the Crowne of her Head, as a glorious Iewell and peerelesse Gemme, shining with Heroicke Zeale, sparkling with intellectuall Fire, and adorned with the most exquisite Graces of Heauen.

Iob 33. 23.

* *Maleuolæ mæ quasi du sapit, quod p mè suspicatur Aug. Ser. 53 Euang. Ioh.*

The Copy of this Catechisme, which I here publish [γυμνῇ τῇ ψυχῇ] for thy Edification, was imparted to mee, certaine yeeres since, by a Religious Gentleman: during which time, I had no thought of divulging it; till, induced at last, by the concurrent Iudgement of two * reuerend & learned Diuines, I tendered it to *AVTHORITY*; where being waighed *Staterâ aurariâ*, in the Ballance of the Sanctuary, it was found to be *Obrize* Gold,

S. Isid. *Pelus nus, lib. 4. E* 135.

* *Mr.* Brow *Rector of Sta huest: and M Humfreys of Northflete.*

Gold, perfectly Orthodox, and consonant *examussim*, to the publike Doctrine of the Church of *England*; (the most Noble and flourishing Branch of the Church Catholike.) According to whose sacred Oracles, if our moderne Nouelists (which pride themselues in their super-finicall speculations) would frame their *formlesse conceptions*, wee should not be pestered with such *priuate* * *Opiniuncula*, new-minted Tenets, and Paradoxicall Assertions: nor consequently with those swarmes of *Sectaries*; * *Catharists*, *Anabaptists*, *Marans*, and *Libertines*, which (stung with the Gad-flie of mis gouerned Zeale) endeuour to sow their *Zizania* amongst vs. Most of which *Lucumones*, being meere Laicks and illiterate Artisans, presume with incredible Impudence (accompanied with inuincible Ignorance) to rush into the * peculiar Charge of the super-excellent Functiō of * PRIESTHOOD, [in taking vpon them to interpret the *abstruse* and *difficult* Texts of Scripture,] not considering how *Korah*, though a principall Leuite, was slaine by God, and all his Adherents, for inuading that high and heauenly Office, whereto he was not called. These singular Odde-cappes, hauing got a Habit of false Principles, and being neuer well seasoned with the *Elements* of Theologie, haue so amazed the Vulgar with their *pert prachant Loquacity*, that many ignorant people are falne in *stuporem plane Asininum*, into plain *Dottrellisme*, not knowing *what* or *whom* to beleeue: yea some, turne flat Atheists, beleeuing nothing, but what they are led to by *Sense*; (iust like bruit beasts.) Wherein they imitate the Cyclops (in the Tragedy) who being told by *Vlysses* of God; replyed, he knew no other God but his

BELLY.

. Lirinens. 39.

the Grin- tonians in North, and ers, that terme selues Angels Archangels, mentioned he White olfe of Dr. ph. Denisō, πάνυ. 8, 39. ee Malachy, p. 2. vers. 7. Quid tibi cum ris, si non dicē Sacerdos? Cer- es, si sordet vox sacra tibi.

rip. Cyclop.

BELLY. Such sensuall Epicures and *Antipodes* to Religion, which walke by *Sight* and not by *Faith*, should vnderstand, that the knowledge of Diuine Mysteries attained by Faith, is far more certaine then the Science we receiue by our senses: the reason is, because Faith is founded immediately on the infallible Word of God. Yea, it is the praise of faith (as S. *Augustine* avoucheth) that the thing which is *beleeued*, be *not seene*: for what great matter is it (saith he) *if that be beleeued which is seene?* So far as we see, we dare beleeue a suspected or discredited person: And shall we giue no more credence to God, speaking by the Apostles and their Successors, (the Preachers of his sacred Truth?) God forbid. 2 Cor. 5. 7.

Vbi desinit Ratio fides incipit: Where Reason leaues, Faith leades on. *Tract. 79 & 43 in Ioh.*

Here also must I giue a *Camisado* to an *Army volant* of *capricious vncatechiz'd Professors*, which vse Preachers (as a * graue Diuine complaines) like Post-horses, whom they spurre till they be spent, and then a fresh is cald for. Mean while (saith he) they sit still & thinke to be saued by giuing them the hearing. Of this *Garbe* are those vntutor'd Zelots, and ill-bred Swaines, which *behaue themselues as reuerently in a Temple, as in a Stable.* [See Mr. *Nath. Shute* his golden *Crowne of Charity*: pag. 19.] But what maruell if these mercilesse *Hotspurres*, and irreuerent *ignarures* haue not so much as a superficiall tincture of Deuotion, being vntrained in the *Rudiments* of Religion? without which, their pretended Zeale to Sermons, is most preposterous: For how can they build the Roofe, the Foundation not being first layed? These are those vertiginous Spirits, whose eares, (in * S. *Pauls* phrase) *itch* after Nouelties: *affecting rather Variety of Toyes, then a Constancy of plaine*

* *See* Tit. 1. 16 & 2 Tim 3. 5. * Mr Harris *Preface to Pet. Enlargement.*

2 Tim. 4. 3.

Mr. Tho. Adams *Meditations on the Creed.*

and sober Truth: (as a pious and iudicious * Author charges them.) For the Reformation of *these*, and Information of *those* that are yet wauing and floting in Vncertainties, I thought it not vnseasonable to publish this Summary (of our Angelicall Doctor,) wherein, the Doctrinall Principles of Christianity deliuered in the Church-Catechisme, are with such Breuity and Perspicuity illustrated, as the weakest Capacity, and frailest Memory may easily apprehend and retaine them. If they build on this Rocky *Foundation*, by a liuely operatiue * Faith, the Gates of Hell [Schismes and Heresies] shall not preuaile against them. I conclude in the words of a * Seraphicall Prelate: *All Helpes to Deuotion deserue to be precious, so much the more, as the decrepit Age of the world declines to an heartlesse coldnesse of Piety.* Vale & fruere.

Viz. which worth by Charity.

Gal. 5. 6.

Dr. Hall, *L. Bishop of Exeter.*

Tuus ἐν Κυρίῳ,

IACOBVS MARTINVS

S.S. Theologiæ candidatus.

A SHORT SVMME OF CHRISTIANITY.

Question.

Hat is the onely thing whereunto all our endeauours ought to be directed?

Answer. To seeke euerlasting felicity or saluation in this life, that we may fully enioy it in the life to come.

Q. *What is saluation?*

A. Perfect happinesse of soule and body

body for euer.

Q. *How may wee know wherein this consists, and how we may come to be partakers of it?*

A. By the Scriptures.

Q. *What be the Scriptures?*

A. The writings of the Apostles and Prophets inspired of God, containing a perfect rule of life, to bee vsed of all men, whereby they may be made wise to saluation.

Q. *Which be they?*

A. Genesis, Exodus, Leuiticus, &c. *Iude, Apocalyps.*

Q. *And why only these?*

A. For the maiestie in them, the testimony of the holy Spirit, the consent among themselues, continuall allegation of them by the Prophets, Christ and his Apostles, and for that they be extant in the holy Tongues.

Q. *What say you of the other Bookes.*

A. They are called Apocrypha, hidden, or vnknowne; for the authority

tiry, whereof we haue no such arguments, but rather contrary to the former.

Q. *How may wee come to the vnderstanding of the Scriptures?*

A. By prayer, vnderstanding of the Tongue wherein the Scriptures are written, obseruing of circumstances, cõferring place with place, referring all to analogy of faith; and lastly by bringing a minde to doe the Word.

Q. *Are these sufficient?*

A. No: for we must beside these, beleeue.

Q. *What is the summe of the Scriptures?*

A. Doctrine of the sound knowledge of God.

Q. *How of God?*

A. As he is in himselfe, or in respect of his workes.

Q. *What of God as he is in himselfe?*

A. That he is a Spirit, infinite, eternall, present euery where, knowing

all

all things; most iust, most mercifull, omnipotent, one Father, Sonne, and Holy Ghost.

Q. *How doe these three last differ one from the other.*

A. Onely in property,

Q. *As how?*

A. The Father is of none; the Sonne of the Father, begotten; the Holy Ghost proceeding from the Father and the Sonne.

Q. *What doth the Scripture teach of God in respect of his creatures?*

A. That in the beginning, God by his Word created of nothing, Heauen and Earth, and all things that are therein, spirituall and bodily substances, all very good; but those Angels which sinned, he cast downe to Hell: further, that he gouerneth all particular creatures by his prouidence.

Q. *What else?*

A. More especially and particularly, Doctrine touching Mankinde.

Q. *What*

Q. *What be the chiefe points?*

A. Doctrine touching the creation, fall, and restoring of Man.

Q. *Repeate the creation of man.*

A. When God had made all other creatures, he said, Let vs make Man in our image, according to our likenesse, and let them rule ouer all the creatures below.

First *Iehoua* made the Man of the dust of the ground, and breathed in his face breath of life, and the man was a liuing soule. Also God said, it is not good that Man should be himselfe alone, I will make him a helpe meete for him. Lastly, God tooke the man, and put him in the Garden of Eden.

Q. *What is the Image of God, whereunto the Scripture saith Man was created?*

A. Principally the soule of Man, endued with diuine qualities, wisdome, holinesse, iustice, &c. to the

full

full conformity to the eternall Law of God.

Q. *What is meant by wisdome?*

A Integrity of vnderstanding.

Q. *What is meant by sanctity and iustice?*

A. Full obedience of the will and affections to the two Tables of the Commandements.

Q. *Are we to consider* Adam *as a sole man in this his creation?*

A. No: but as all Mankinde, in whose loynes all Mankinde was created at the first; therefore he falling, all fell.

Q. *Repeate the fall of Mankinde.*

A. The Serpent tempted the Woman, and she perswaded the Man, and they both did eate of the forbidden fruit, and brake the Commandement of God, whereby the Man and Woman themselues fell from God, and corrupted themselues, and so were culpable before God, and subiect

iect to his eternall wrath in soule and body: all which they propagated to all their posterity, euen in their conception, (Christ Iesus only excepted) whereby, all, being tainted with originall sinne, are dead in sinnes and by nature the children of wrath.

Q. *What is originall sinne?*

A. A disorder of the whole man, which he drawes euen in his conception from his parents, whereby hee is culpable before God, and which bringeth forth all manner of actuall sinne.

Q. *Doe all liue and dye in this estate?*

A. No, for there is a third.

Q. *What is that?*

A. A recouery out of the estate & fall of *Adam*, and restoring againe, partly by grace in this life, and after fully by glory in the life to come.

Q. *Who are partakers of this recouery?*

A. The Elect, whom God the Father

ther from all eternity, hath in Christ chosen to saluation, and keepeth thereunto by the holy Spirit.

Q. *How are these Elect recouered?*

A. 1. By being conuinced of their owne damnable naturall estate. 2. By being taught the matter, and chiefe grounds of their saluation. 3. By hauing wrought in them all graces necessary to their saluation.

Q. *How are they conuinced?*

A. By the true expositon and application of the Law.

Q. *How doe you vnderstand the Law?*

A. Generally by some common rules. 1. That the Law requireth obedience of the whole man. 2. That particulars of specials containe generalls of the same kinde. 3. By one contrary, the other is contrarily signified. 4. All occasions tending to duties, and the effects thereof, with their contraries, are contrarily implyed in the Commandements. 5.

The

The curse is annexed to euery particular breach of the Commandement, and blessednesse to the keeper: from whence ariseth the vse of the Law, in {vnregenerate, to humiliation; regenerate, to obedience.

Q. *Repeate the Law particularly.*

A, The Decalogue is diuided into two parts,

{Preface,
{Treatise.

Q. *Wherefore serueth the Preface?*

A. To moue vs to attend to the Law, from the person of God, and his benefits.

Q. *How diuide you the Treatise?*

A. Into two Tables.

Q. *Repeate the first Commandement.*

A. Thou shalt haue no other Gods but me.

Q. *What meane you by it?*

A. Knowing him aright. 2. Duely esteeming of him. 3. Labouring to haue him our God, and we to be his

people. 4. Wholly reſting in him: from whence proceede adoration, truſt, inuocation, thankſgiuing.

Q. *Repeate the ſecond.*

A. Thou ſhalt not make to thy ſelfe any grauen Image, &c.

Q. *What meane you by it?*

A. Forbidding of Image-worſhip, and ſetting downe of the true meane and parts of the worſhip of God, for ſubſtance and ceremonies.

Q. *Repeate the third.*

A. Thou ſhalt not take the name of the Lord thy God in vaine: &c.

Q. *What meane you by it?*

A. It containeth the *end* of God worſhip, in a right vſing Gods title word and workes.

Q. *Repeate the fourth.*

A. Remember that thou keepe holy the Sabbath day, &c.

Q. *What is commanded vnder the name of ſanctification?*

A. 1. Publike: Miniſtery of the wor

Word, { read, / preached.

2. Publike prayers. 3. Sacraments. 4. Almes.

2. Priuate: to meditate { Word, / on the { creatures.

To visite the sicke, prisoners, reconcile aduersaries, admonish, aduise, rebuke, &c.

Q. *Repeate the fifth.*

A. Honour thy Father and thy Mother, &c.

Q. *What is the meaning?*

A. Parents signifie, 1. naturall parents, 2 Magistrates, 3 Ministers, 4 any aboue vs in gifts, 5 our Ancients in yeeres.

Honour, 1 highly esteeming of them, in preferring them before vs in speech and place: 2 in performing reuerence and obedience: 3 in couering infirmities: 4 in contributing to their necessities.

Q. *Repeate the sixth.*

 A. Thou

A. Thou ſhalt doe no murder.

Q. What is the meaning?

A. By all meanes to preſerue the life of man, and to auoid the contrary thereto.

Q. Repeate the ſeuenth.

A. Thou ſhalt not commit adultery.

Q. What is the meaning hereof?

A. To preſerue our own and others chaſtity, and auoid the contrary.

Q. Repeate the eighth.

A. Thou ſhalt not ſteale.

Q. What is the meaning?

A. To preſerue the goods of others, and our owne.

Q. Repeate the ninth and tenth, with the meaning thereof.

A. The ninth commandeth due care of our neighbours name: the tenth repreſſeth all inordinate motion of but wiſhing any thing which is not our owne.

Q. How is the Law to be applyed?

A. So

A. So as that being compared to euery particular in Mankinde, euery mouth may be ſtopped, and all the world be culpable before God. *Rom.* 3.19.

Q. *Muſt we reſt in this vſe of the Law?*

A. No: but it muſt be our Schoolmaſter vnto Chriſt, wherein conſiſteth our ſaluation.

Q. *What is the matter and chiefe ground particularly of this ſaluation?*

A. The Doctrine of the Creede, called the Apoſtles Creede, and the Sacraments.

Q. *Repeate the Creede.*

A. I beleeue in God, &c.

Q. *What meane you hereby?*

A. I briefely comprize all the Doctrine touching GOD, and his Church.

Q. *How diuide you the Creed?*

A. Into 2 parts, concerning { God, / the Church.

Q. *What meane you by this,* I beleeue?

A. 1. That I acknowledge and confeſſe the Doctrine of this Creede, ſet downe in the Word of God, to be true:

2. That I reſt wholly vpon it, and apply it vnto my ſelfe:

3. That I repeate it at euery clauſe or branch in this Creede, though it be not ſo often ſet downe.

Q. *What meane you by* God?

A. The whole Trinity, and the Doctrine thereof.

Q. *What meane you by* the Father?

A. Firſt perſon in Trinity; the Father of Chriſt by nature, and mine by adoption.

Q. *What by* Almighty, *and* maker of Heauen and Earth?

A. That as God can doe and maketh all things, and guideth the ſame ſo it is to the good of his Church and my particular benefit.

Q. *What*

Q. *What meane you by that which concerneth the second person?*

A. *Iesus*: that he is my Saviour: *Christ*, anoynted of God to be Priest, King and Prophet to the Church: *His only Sonne*: (*i.*) of the Father by nature: *Our Lord*: By gift of his Father, by purchase of his owne and our ransome.

Q. *Goe forward.*

A. *Conceived*: became perfect man without sinne: *of the Virgin Mary*; she being a pure Virgin.

Suffered vnder Pontius Pilate: in his time tooke griefe, iniuries, vexations, want, shame. *Crucified*: (*i.*) made a curse, that is, in the displeasure of God, and subiect to the punishments thereof. *Dyed*: (*i*) his Soule separated from his body, taking vpon him the punishment of death.

Buried: his Body laid in the earth, as indeed being dead 3. dayes.

Deſcended into Hell: (*i.*) he was among the dead in greateſt abaſement.

The third day hee roſe againe from the dead: (*i.*) ouercomming ſinne, hell, and death, and declaring our ſinnes are ſatisfied for, by his Diuine nature quickned the humanity, and raiſed it from the graue.

Aſcended into Heauen: (*i.*) was locally tranſlated in the humane nature into the higheſt heauens, there to abide vntill all things be reſtored, where he maketh interceſſion for vs, and whereby hee aſſureth vs of our glorifying.

Sitteth at the right hand of God the Father, &c. (*i.*) equall with God his Father, and continually maketh interceſſion.

From thence hee ſhall come to iudge &c. (*i.*) at the laſt day ſhall try all men and their doings according to his Word.

I beleeue

I beleeue in the Holy Ghost: that he is God equall to the Father and the Sonne: and that I am made partaker of his graces, 1. Knowledge, 2 Ingrafting into Christ, 3 Sanctification, 4 Continuance and increase in grace.

The holy Catholike Church: (*i.*) that there is a company appointed to eternall saluation, and made partakers thereof. *Catholike*, whereof the people of any kinde, Towne, or Countrey, may bee partakers. *Holy*, that is, by faith in Christ, and partly by Sanctification: of which company I am one.

Communion of Saints: (*i.*) that there is a companie which partake all the benefits of the blessed Trinity, and haue communion among themselues: and that I am of this company, and am ready to communicate what I haue receiued.

Forgiueneſſe of ſinnes: (*i.*) that for Chriſts ſake, my ſins, and the puniſhment for them is forgiuen me.

Reſurrection of the body: (*i.*) that this my body at the laſt day ſhall bee reuiued perfect.

Life euerlaſting: (*i.*) that I, my ſoule and body, ioyned together, ſhall enioy euerlaſting happineſſe. All which I profeſſe I ſtedfaſtly beleeue, by this laſt word, *Amen.*

Q. *What is a Sacrament?*

A, A holy action ordained of God, whereof the due partaker may be aſſured of his partaking Chriſt to his euerlaſting ſaluation.

Q. *After what ſort?*

A. The ſenſible things and actions repreſenting Chriſt and his miracles: and our partaking thereof, partaking of Chriſt and his merits by faith.

Q. *How many Sacraments are there?*

A. Two: Baptiſme, and the Lords Supper.

Q. *What*

Q. *What is Baptisme?*

A. A Sacrament of the New Testament, the partaker whereof is baptized in the name of the Father, Son, and holy Ghost.

Q. *What is the Lords Supper?*

A. A Sacrament of the New Testament, wherein our Sauiour Christ tooke bread, and when he had blessed it, he brake it, and gaue it to his Disciples, and said, Take, eate, this is my body. Also he tooke the Cup, and after he had giuen thankes, hee gaue it to them, saying, Drinke yee all of it: for this is my blood of the New Testament, that is shed for many, for the remission of sinnes: doe this in remembrance of mee.

Q. *What be the graces that must be in vs necessary vnto saluation?*

A. Vocation effectuall, Iustification, Sanctification.

Q. *What is effectuall vocation?*

A. A

A. A worke of Gods Spirit in the hearts of his children, whereby they are brought to knowledge of their being in the Couenant of grace, and of the number of such as shall be saued.

Q. *How is this wrought?*

A. By the preaching of the Gospell.

Q. *Wherein doth it consist?*

A. 1. In a cleare enlightning of the vnderstanding to know the Word of saluation.

2. In opening the heart, to beleeue the promises of the Gospell.

3. In stirring vs vp to continuall griefe at our former estate, with full purpose of amendment.

Q. *What is Iustification?*

A. A fauour of God, whereby, for Christ Iesus sake, he accounteth any who hath sinned, iust.

Q. *Whence proceedeth this Iustification?*

A. Onely

A. Onely from the meere mercy of God the Father in Iesus Christ, by the operation of the Holy Ghost.

Q. *What is the thing for the which God accounteth vs iust?*

A. Christ the second person in Trinity, God and Man, with all his merits, in suffering punishments due to the breakers of the Law, and performing full obedience to the whole Law.

Q. *How are we partakers of Christ his merits?*

A. By faith.

Q. *What is faith.*

A. Vnderstanding and assent to the Word of GOD, and especially of the promises of Saluation by CHRIST, with confidence and particular application thereof to euery of our hearts.

Q. *What*

Q. *What doth faith eſpecially ſeeke for in Chriſt, and aſſure vs of?*

A. Forgiueneſſe of ſinne, and imputation of righteouſneſſe for euer in the ſight of God.

Q. *Is it for the worthineſſe of faith aboue all other graces, that it is ſaid only to iuſtifie?*

A. No: but onely for that which Faith layeth hold on, (*viz.*) Chriſt.

Q. *May iuſtifying faith be loſt?*

A. No, but whoſoeuer once hath it, alwayes hath it, though the power and comfort thereof doe not alwaies preſently appeare.

Q. *What is ſanctification?*

A. A renewing of the whole man to obey the word of God.

Q. *Whence proceedeth it?*

A. From the Spirit of God.

Q. *May it be perfect?*

A. Not fully in this life.

Q. *How*

Q. *How may we iudge of the truth of our Sanctification?*

A. By our true and constant endeuours in the duties thereof.

Q. *What be the duties?*

A. Whatsoeuer in the Bible is commanded.

Q. *Which be the parts of Sanctification?*

A. Mortification and Viuification.

Q. *What is Mortification?*

A. A continuall repressing of the practise and power of all sinnes in vs.

Q. *What Viuification?*

A. A continuall stirring vp and enabling vs to doe good duties.

Q. *How are these graces to be cherished and maintained?*

A. By the vse of the Word, Sacraments, and Prayer.

Q. *What is Prayer?*

A. Calling

A. Calling vpon God according to his will.

Q. *What is calling vpon God?*

A. Seeking vnto him in all our wants, and returning him thanks for all his benefits.

Q. *When doe we pray according to Gods will?*

A. When by direction of his Word, faith in Christ, feeling of our wants, with patience, and vse of meanes for performing of our Petitions, wee lift vp our hearts vnto God.

Q. *What forme of Prayer are wee to vse?*

A. Our Father, &c.

Q. *Are we bound to these words?*

A. We may pray otherwise, so that our Prayers be according to the Doctrine comprized in this forme.

Q. *How divide you it?*

A. Into Preface and Prayers.

Q. *What*

Q. *What meane you by these words,* Our Father which art in Heauen, &c?

A. That God is my Father in Christ; for whom he doth as kindly respect mee, as any father can his childe, and doth performe my prayers onely for his sake; and that I professe childlike trust in him, and like reuerence vnto him. Secondly, I giue thankes and pray for others as my selfe. Thirdly, I professe to iudge of God not as an earthly, but as an heauenly Father, whose power from heauen sheweth that hee is able to grant my petitions, and likewise maketh me in all heauenly sort to behaue my selfe in prayer.

Q. *Repeate the Prayers.*

A. *Hallowed be thy Name, &c.* wherin we may consider the things prayed for, and the assent.

The things are

1. Petitions of things touching

{God,
{Our selues.

2. Thanksgiuing.

Q. *What meane you by the first Petition?*

A. The *Name* of God himselfe: or any thing whereby he will haue himselfe knowne. *Hallowing*: so to vse the same to the glory of God as he hath appointed.

Q. *What by the second?*

A. Gods *Kingdome* is, whereby he effectually ruleth the hearts of his children, both in this life and in the life to come, which wee desire may be present and perpetuall.

Q. *What by the third?*

A. Gods *will* is, his manifest and approuing will, requiring of vs all obedience necessary to saluation, in

1. Knowledge of {his Christ, our misery.

2. Faith.

3. Conuersion or Repentance.

Doing,

Doing, signifieth the cheerefull performance of it by vs, and all other whom it concerneth.

In earth as &c. That is, as the Angels doe it. 1 truly, 2 strongly, 3 diligently, 4 presently, 5 faithfully, 6 wisely, 7 constantly.

Q. *What by the fourth?*

A. *Bread*: things necessary for this life, { naturall, / civill.

Vs, to me, mine, and all others.

This day, for the present.

Daily, meate to nourish vs euery day.

Giue, grant the lawfull means, thing, and blessing vpon it.

Q. *What by the fifth?*

Debts or *trespasses*: sinnes of all sorts, and degrees; both faults and punishments.

Our owne, and others for whom thou wouldest we should pray.

Forgiue, (*i.*) account them as not done, and vs righteous in Christ.

As we, &c. (*i.*) truly, presently, continually.

Q. *What by the sixth?*

A. *Tentation*, stirring to sinne, or occasion of sinning.

Leade vs not: (*i.*) giue vs not ouer, leaue vs not in our weakneſſe, but make vs resist, ouercome, and profit thereby.

Euill: Satan and the meanes of his kingdome.

Deliuer: (*i.*) free vs more and more in this life, and fully in the life to come.

Q. *What is meant by the words*, For thine is the Kingdome, the Power, and the Glory, &c?

A. The other part of Praier, Thanksgiuing; ascribing all vnto God, not onely in the performance of these Petitions, but acknowledging Excellency for all other things to be due to God.

Q. *Wha*

Q. *What by the last word,* Amen?

A. We professe that we stedfastly beleeue that our prayers are heard.

FINIS.

Una fides cũ sit (sanctis vt docuere parentes)
Cur nunc tot fidibus luditur una fides?

A Prayer.

THE God of Mercy and Peace, illuminate our darke vnderstandings with the sweet-saving Beames of his Holy and Heauenly Truth, and inflame our frozen Soules with the pure fervour of Christian Charity, and Cœlestial Loue; to the Edification and Pacification of his Church; and our owne eternall Consolation in our blessed Lord IESV. Amen.

NON SVNT LITIGANDI HÆC, SED ORANDI TEMPORA.